**Introduction**: The National Network of Articulation of Indigenous Peoples in Urban and Migrant Contexts (RENIU) emerged a few years ago through the actions of the " Indigenous in the City" Program of the NGO "Opção Brasil" together with indigenous groups from some Brazilian places with the objective of strengthening this work and supporting the indigenous peoples living in urban areas and outside their territories. Our work in the " Indigenous in the City" program has existed for more than 24 years. Some entities that are part of the National Articulation are: " Indigenous in the City" Program, Karaxuwanassu Indigenous Association of the city of Recife, Wyka Kwara Indigenous Association of the city of Belém, Urban Indigenous Group of the city of São Luís, Carajá Indigenous Group of the city of Belo Horizonte, Pankararu Indigenous Association of the city of São Paulo, Pankararé Indigenous Association in the city of Osasco, Kaimbé Indigenous Group in the city of Guarulhos, Etnocidade Indigenous Association in the city of Campinas, "O Brasil é Minha Aldeia" Indigenous Association (ABRAMA)in the city of Blumenau, Urban Indigenous Group in the city of Porto Alegre. The indigenous people who live in urban areas are invisible in the eyes of the government (Municipal, State and Federal) and society in general. For this reason they do not have access to public policies aimed at indigenous people and have many difficulties in obtaining their rights. There is also a lot of prejudice about this population: the government and society says that indigenous people stop being indigenous when they live in the cities. In 2020 we were called to present a contribution at the request of RISIU (Research Network on Indigenous Peoples in Urban Contexts), a group that belongs to CLACSO. It came out in the Continental Contribution to the report of the Special Rapporteur on the Rights of Indigenous Peoples on the impact of COVID-19 on indigenous peoples to OHCHR. The document brings contributions from 19 countries of the American continent (we did it for Brazil) and speaks of the complex problematic and high vulnerability and mortality of the urban indigenous population in the continent. Access this report through this link (we are on page 113): <https://www.clacso.org/contribucion-continental-al-informe-del-relator-especial-sobre-los-derechos-de-los-pueblos-indigenas/>

Currently, various rights and situations violate indigenous people living in urban areas. Example: Decree 508 of SUS: it is a law of the year 2010 that allows the indigenous person who lives in the city to register as an indigenous person in the health unit in their neighborhood and it was never carried out; In the current COVID-19 Vaccination Plan, the government excluded indigenous people living in urban areas and stated several times that it would not vaccinate these indigenous people; Emergency pandemic law 14021/2020: it is a national law that calls for attention to minority and marginalized groups, including indigenous people living in urban areas. This law is not being followed; FUNAI Resolution 04/2021: it is a prejudiced and racist law where the government wants to say who is and who is not indigenous. It excludes indigenous people who live in cities; Do not apply ILO Convention 169 or other international conventions to indigenous people living in urban areas.

For this Brazilian contribution, we consulted indigenous people from all regions of Brazil, from more than 16 states and more than 150 cities. 60 to 70% of Brazilian Natives live in urban areas. We consulted more than 40 indigenous peoples (Pataxó, Baré, Guajajara, Tupinambá, Tembé Tenetehara, Witoto, Wapichana, Manchineri, Kariri, Xukuru de Ororubá, Kariri Sapuyá, Pankararu, Pankará, Pankararé, Karajá, Pataxó, Kaimbá, Xaimé Kaingang, Payayá, Fulni-ô, etc.) and more than 100 indigenous people. We received more than 60 contributions. To guide us in this and all of our work we follow the following phrases:

• Indigenous is indigenous anywhere and this needs to be respected;

• Nobody migrates because they want to, and many indigenous people are already born in the city because their parents, grandparents and the oldest ones migrated to the cities many years ago;

• Cities need indigenous culture (cuisine, knowledge, ways of looking at elders and children, traditional and ancient medicine, etc.);

• Cities must recognize the indigenous peoples who live in them and in their entirety, that is, not only this or that family / individual, but every indigenous person who lives in them.

• It was the city that reached indigenous peoples and not the other way around. The migratory flow can intensify according to the historical moment. Ex: Industrial revolution.

• We do not place “urban indigenous” but we place “indigenous in an urban context” for the following reasons: avoiding new prejudices, indigenous are indigenous regardless of the context in which they live.

**Indigenous systematizers:** Adriana Fernandes Carajá - Karirí Sapuyá indigenous people; Gercídio Valeriano - Pataxó indigenous people; Eni Carajá Filho- Karajá indigenous people; Maria Lídia Melo - Tupinambá indigenous people; Isadora Santos de Sousa Silva - Guajajara indigenous people; Karina Borges Cordovil- Tupinambá indigenous people; Pérola Niara Barbosa - Puri indigenous people

**Non-indigenous systematizers:** Carmen Lúcia Silva Lima, Diogenes Egídio Cariaga, Luciana Ferreira da Silva, Jamerson Bezerra Lucena, Júlia Cleide Teixeira de Miranda, Hosana Celi Oliveira Santos, Grasiela Lima, Nara Barrozo Witzler, Ryan Holke, Maria Carolina Arruda Branco, Marcos Jùlio Aguiar, Leila Rosa de Lima

**Contributions from Brazil**

1. **What are the key factors that drive the urbanization of indigenous peoples and how has this affected the social, economic and cultural cohesion of indigenous communities around the world?**

According to the census conducted by the Brazilian Institute of Geography and Statistics (IBGE), in 2010, and published in an analytical way in the document entitled “Demographic Census - 2010: General Characteristics of Indigenous People / Results of the Universe (IBGE: 2012)”, 896,917 people declared themselves indigenous in the country, totaling 305 ethnic groups, speaking 274 languages. Of that number, 517,383 live on indigenous lands and 379,534 outside, that is, 63.8% are in rural areas and 36.2% in urban areas[1]. The Northeast region is home to the largest contingent of urban households in the country, with 126,600 indigenous people (33.7%). Observing the data from (IBGE), a significant increase in the indigenous population in the São Paulo State has been observed in the last twenty years. This shows a migratory tendency from the North and Northeast states to the São Paulo capital and part of the Metropolitan Region and the coast. The same dynamic can be observed in other capitals in different degrees and intensity, concentrated in the peripheries of cities and in rural and peri-urban areas.The urbanization process of indigenous people in Brazil contemplates different ranks. There are indigenous people who have always lived in the urban context and have a social memory that registers this presence before the constitution of the/those cities. There are those who migrated to the city for different reasons, such as lack of resources, employment, insufficient land, invasion of the territory, real estate speculation, violence and the search for medical care and education. There are those who live simultaneously in the indigenous land and in the city; they establish residence in the city, without cutting ties with the community living in the TI (Indigenous Territory). In these cases, the city becomes a source of access to resources for those who live in the “village”. In addition, there is also the movement of approximation and overlapping of urban territory under traditionally occupied territories, which occurs in a litigious and hostile manner, with expropriations and removals of those peoples with the support of the State and, generally, guided by the economic interests of companies and politicians.The innumerable problems that compel the indigenous to migrate to the urban area are related to the precariousness of the official indigenous policy, which has proved to be incapable of guaranteeing the rights established in the 1988 Federal Constitution and in the Convention 169 of the International Labor Organization (ILO). The indigenous movement has been denouncing that even in the demarcated indigenous lands they suffer from the lack of public policies that ensure the good living of the peoples that inhabit them. In addition to the problems already mentioned the indigenous reports shows situations of violence and the invasion of territories by large enterprises such as agriculture, agribusiness, mining, the construction of dams and hydroelectric power stations. The various socio-environmental conflicts caused by these ventures and the murder of indigenous people show that the brazilian State has been silent and/or colluded with many of those initiatives, which put the existence of indigenous peoples in our country in danger.The process of territorial expropriation of indigenous peoples, started with the colonization, is currently advancing, transforming traditional territories into cities and even metropolitan regions. Considering contemporary aggressions, it can be said that indigenous peoples are being impacted by a form of neocolonialism. We have witnessed the implementation of a series of national integrationist and assimilationist policies, which exposes the opposition and violation of indigenous rights. In relation to indigenous people in urban contexts, the situation is even more serious, as they have been excluded from numerous actions by the government. The vulnerability of these indigenous people is exacerbated, for example, in the context of the pandemic due to the exclusion practiced by the federal government, which refuses to include them in the indigenous health policy of the Ministry of Health. The decision to suppress indigenous people from the National Vaccination Plan is nothing but criminal. The disputes in traditional contexts are so violent that, despite its adversities, the city is seen as “a safer environment” to live in, as evidenced by Yann Gustavo Xikrin. On the other hand, as evidenced by Soleane de Souza Brasil Manchineri: “living in the city is facing immeasurable challenges, as (the indigenous) is considered by many to be ‘neither’, neither indigenous, nor white, nor black. And the most painful thing is that they are not recognized neither by the State nor by their own people, since they no longer speak the language, nor can carry out their ancestral practices. It is a constant struggle of reaffirmation every day”. The impact of urbanization, according to Moara Brasil Xavier da Silva, has caused relatives to “lose original rights and even the right to be and identify themselves as indigenous”. The situation of the peoples who are moving from Venezuela to Brazil is another serious problem in the urban context. Currently, according to the UN Refugee Agency (UNHCR), we host 5,078 indigenous people from the E’ñepa, Kariña, Pemon, Warao and Wayúu peoples. Four of them continue predominantly in the cities of Roraima State and, among them, the Warao are the most numerous group (65%), having traveled to countless Brazilian cities and already have a registered presence in all regions of the country. It can be said that mobility has been guided by social and political organization, with family units being the social units that define displacement. The absence of a specific policy for indigenous migrant refugees leaves these peoples in a very precarious situation, depending on the actions of national and international governmental organizations and some government agencies that show sensitivity to the difficulties they experience. About the Warao, Aníbal Perez Cardona, indigenous leader, says that in 1965 the Government of Venezuela built a dam that dammed and salinized the Manamo River, in the Amacuro Delta. The environmental disaster, the implementation of monocultures and the oil industry forced part of the group to migrate to cities in Venezuela. Subsequently, they were severely hit by a cholera outbreak. In 2014, due to the social and economic crisis, they crossed the border in search for survival in Brazil, where they are in the urban area of ​​the cities, victims of prejudice and disrespect of the rights they have as indigenous, migrants and refugees. During the pandemic, they were severely impacted, with high levels of contamination. Poor housing has become a major risk factor, as in Teresina, Piauí, where they were all infected with the Coronavirus due to the fact that they live huddled and confined in unhealthy shelters. The reports presented shows that the struggle of indigenous peoples in urban contexts is related to the search for recognition of “Indianity”, respect for cultural specificities and the guarantee and access to indigenous rights. The diversity of situations allows us to affirm that this is a struggle that must be fought in different scenarios: regional, national and cross-border.

1. **Please provide examples of indigenous peoples who continually occupy traditional territories that have become metropolitan areas over time and the impact of urbanization on their collective rights.**

There are several cases of Indigenous Territories that have undergone an intense process of urbanization, which resulted in the constitution of small, medium and large cities. In the North Region, in Roraima State, the the Organization of the Indigenous Peoples of the City (ODIC) demands that the capital Boa Vista be recognized as the “Maloca Grande” (Big Maloca, in free translation), once it was built on the territory of the peoples Paraviana, Macuxi and Wapixana. To demarcatize this presence that precedes the urbanization process, they chose to assume the definition of indigenous peoples of the city. The ODCI does not agree with the data presented by IBGE, arguing that the census methodology favors the invisibility of indigenous peoples in the cities. They points out that in 2005, the survey made by the Municipality of Boa Vista recorded the presence of 31.136 indigenous and in 2021, the social mapping recorded with the support of the New Amazon Social Cartography Project, made from meetings and workshops on the outskirts of the city, estimated the presence of  around 40,000 indigenous people, including the Araruta, Guajajara, Ingarikó, Jaricuna, Macuxi, Wapichana, Ingaricó, Patamona, Sateré-Maué, Taurepang, Tarum, Wai-Wai, Yanomami and Ye’Kuana peoples. Being so, it is not possible to accept tha the 2010 IBGE census registered only 8,550 indigenous people. This case allow us to warn about the urgency, in Brazil, of a new census methodology, one specific for indigenous people living in the cities.Amazonas State has a similar history, with implications about the name of its capital. Manaus makes reference to Manáos (or Manaú) people; the downtown, specifically the Dom Pedro square, was built over an indigenous cemetery. Nowadays, there are records of at least 92 ethnicities, speakers of 36 languages, living in 62 neighborhoods of the largest metropolis in the northern Brazil. They live in very precarious situations, paying rent and occupying risk areas. On April 19, 2011, a group of indigenous family started an occupation that resulted in the creation of the Nações Indígenas (Indigenous Nations, in free translation) neighborhood, inhabited exclusively by indigenous people. According to the movement leaderships, there are about 200 families with over 1,000 people in the space, which became a big “urban village”. The name “Nações Indígenas” was adopted was adopted to refer to the 10 ethnic groups of Amazonas and Roraima that came together to fight for the right to housing. The last census recorded 12,977 indigenous people in Manaus and the Indigenous Organization guaranties that the real numbers are over 20,000. The Metropolitan Region of Belém, in the state of Pará, is home to the indigenous peoples of Juruna, Sateré-Mawé, Gavião, Munduruku, Karipuna, Cambeba, Amanayé, Tembé, Galibi and Apalai. Invisible and excluded, they were only known thanks to the performance of indigenous leaders in the City Congress in 2001. Since then, they have been present in forums, in the Municipal Council of Human Rights, Women's Forum of the Amazon of Pará and created the Association of Indigenous Peoples of Belém (AIB), which due to its scope became an Association of Indigenous People of the Metropolitan Region of Belém (AIAMB). In Ceará, in the Northeast region, we have the case of the Tabeba indigenous peoples, in the metropolitan region of Fortaleza, in the municipality of Cacaia, which received this name due to the location of the Village of Our Lady of Pleasures of Caucaia, a mission of the Jesuits during the years 1741 to 1759. The intense urbanization process has transformed their territory into an area of strong real estate speculation. The Tapeba T.I. initiated the process of juridical recognition in 1985 and so far has not been concluded due to the numerous conflicts that broke out, which even resulted in the murder of two Tapeba people in 1996 and 1997. The Metropolitan Region of São Paulo also had the indigenous presence since its origin. The villages existing in the colonial period are responsible for many names of neighborhoods and cities of São Paulo State. Historically, those peoples have been victims of countless violence and for many years have lost visibility, considered extinct by many. However, in the last decades, indigenous resistance has evidenced a new history chapter, with the reappearance and affirmation of several indigenous groups in the metropolitan region. An intense migratory flow of peoples from the North and Northeast has already been observed. The current contingent of peoples evidences a process of indigenization of the metropolis. In all the situations addressed we can affirm the indigenous population in all urban contexts suffers from the same problems: prejudice, discrimination, lack of recognition of their indianity, impoverishment, lack of employment, precarious housing, violence and difficulty in accessing health and education. The lack of a specific policy of assistance to indigenous peoples in the city is a factor that puts at risk the existence of these collectivities. In the context of the Coronavirus pandemic, the vulnerability of indigenous peoples was largely projected. The exclusion practiced by the Federal Government is seen by indigenous leaders as a criminal action, as well as the persistence of the use of the term disaved to qualify them in order to prevent access to benefits and rights. Not contemplating them primarily in the National Vaccination Plan is an inhuman act, which will certainly result in the death of many indigenous people, once it is proven that the rates of contamination and the difficulty of social isolation in urban centers is a risk factor that could never be disregarded by public institutions.

[1] In Brazil, indigenous peoples are counted in the census through the ites of color or race. The 2000 Census showed that 52.2% of the self-declared indigenous population lived in urban areas and 47.8% in rural areas. Presumedly, the changes implemented in the census questionnaire favor the under-enumeration of indigenous city dwellers.

**3. What are the effects of racism and racial discrimination on urban indigenous peoples? Consider access to essential services, employment, health care, education, child welfare, domestic violence services, law enforcement and incarceration.**

Indigenous people living in urban contexts have been victims of prejudice and discrimination for not fitting the stereotyped image that prevails in Brazilian society. Cultural distinctiveness and living in the forest are characteristics that predominate in this representation. The “real indigenous” person is, therefore, the one who lives in the village and the “indigenous culture” is conceived from a crystallized pattern, which is imaginarily related to the 16th century and even the pre-Cabral period. Another problematic image is that of the indigenous person as being lazy, dirty, savage, opportunistic and violent, which makes him or her an unwanted person in all spaces. As a result, these stigmas affect all indigenous peoples in all cities in the various regions of the country, being manifested in various practices of symbolic, structural and institutional violence. In the symbolic aspect, this violation happens every time the referred image is forcebly imposed on the indigenous people, making it difficult to recognize the diversity of peoples and the multiple ways of constituting themselves as indigenous people in the surrounding society. In terms of social structure, indigenous existence has been imprisoned in the past, as the idea prevailed that indigenous people have become extinct in the narrative of progress and civilization in Brazilian society, whether by numerical reduction or acculturation. In this sense, living in the city was conceived as a way of ceasing to be indigenous, due to the loss of culture and identity. Institutionally, this mistaken perception has favored the denial of rights on the part of many institutions, which have an obligation to take action in favor of the realization of indigenous rights. Institutional racism has manifested itself, for example, in the National Indian Foundation (FUNAI) and the Special Secretariat for Indigenous Health, which have hindered the recognition and access of indigenous people located in urban spaces to land rights and health. FUNAI has shown an inability to deal with the issue of indigenous people in the city, and to the present, has been able to develop only a specific policy aimed at indigenous territories located in the urban perimeter. The non-demarcation of Indigenous Lands in this space and the persistence of the “village standard” has contributed to the use of the category “non-territorial”¹ to refer to these collectives. Consequently, all agencies such as SESAI, which adopt land demarcation as a criterion for executing their actions, exclude indigenous people in urban contexts on the grounds that they are non-territorial indigenous people. This exclusion makes indigenous people in the city vulnerable to exploitation in the realms of work and life in the peripheries, where access to basic sanitation, health, education and other public services are very precarious. Out of place, intruders, silenced and invisible, they suffer from racism, whether they practice their culture or not. The testimonies heard inform that they suffer from a feeling of inferiority, which is perpetuated through generations, producing the feeling of impotence in the face of social structures so unfair and exclusive. According to one indigenous leader: “Some people only affirm their indigeneity inside the house for fear of prejudice in the streets, for fear that the few doors that are opened for him will close. because of your identity, for being who you are”. With regard to health, the Covid-19 pandemic worsened the situation, which was already very precarious. In the state of Rio Grande do Sul, for example, the specific problems of indigenous people evidence this reality, where public institutions, through their agents, do not recognize ethnic belonging, reproducing prejudice and discrimination, thus characterizing the denial of rights. Another indigenous leader says: “Recently, we are fighting for all indigenous people in our community to be vaccinated, however, we suffer racism because we are an urban interethnic community, and also by many of us not having the FUNAI RANI [2] document ”. In relation to education, one of the main concerns is the denial to build indigenous schools in the city, in all the states of the federation that use the category “non-territorial” to discriminate and exclude the indigenous people who are in the city perimeter. The situation of indigenous children who are obligated to attend schools of non-indigenous people, who do not respect indigenous culture, causes great concern. Educational spaces should promote values ​​and ethical content aimed at respecting difference, diversity and democracy. However, the experience of indigenous families is that schools continue to reproduce the very stereotypes that cause suffering and trauma, thus contributing to the stifling and denial of ethnic identity. Currently, the Brazilian political landscape generates cause for concern, mainly due to the anti-indigenous actions of the Bolsonaro administration. We have witnessed an unprecedented dismantling of indigenous politics and numerous violations of the rights of indigenous peoples. The aforementioned president propagated during the electoral campaign that if he were elected, he would not demarcate even an inch of land for the indigenous people. Fulfilling this promise, he attacks the prioritary right claimed by the indigenous movement in Brazil and contributes to the intensification of conflicts that threaten the existence of indigenous people in rural and urban areas. Finally, the indigenous people affirm that there is much to be confronted in the face of colonization that is reinventing itself and continues to attack native peoples. They feel they are victims of the abuse of power that has persisted since the colonial period and has resulted in the violation of the human rights of indigenous people, forced displacement, situations of refuge, xenophobia, denial of cultural demands, ethnocide and genocide.

¹In the Brazilian context of indigenous peoples, besides the more well known concept of “Terra Indígena” (Indigenous Territory), there is another category of notable importance, namely, the term “aldeia” (village) which refers to the habitational nucleus of the indigenous community within its own territory. Consequentely, the category “aldeado” (one who lives in the village), refers to indigenous persons who live in communities within their own territory while “des-aldeado” (one who lives outside the village) refers to indigenous persons living outside their TI, especially in urban contexts. The Brazilian Government has iterated its understanding that the indigenous persons who have the right to indigenist public policies are exclusively those who live in villages on their own land and denies those same rights to those who live outside them. Here, we have translated the word “aldeia” with “village”, however, as the category “aldeado” vs “des-aldeado” refers to occupation of TI, we have chosen the terms “territorial” and “non-territorial” respectively.

**4.How has the culture and collective identity of indigenous peoples changed as they have adapted to life in urban areas? How can indigenous peoples maintain their traditional knowledge, language and connection to their ancestral traditions and lands when living in urban environments?**

Many believe that cultural changes result in the loss of identity. In Brazil, indigenous peoples in urban contexts have shown that this idea is mistaken. In the Northeast region, where the colonization process was more intense, resulting in the loss of language, rituals and countless cultural practices, people persist in asserting their indigenous identities. In São Paulo, the largest metropolis in Latin America, many peoples have been sustaining their identity, despite the impacts that intense urbanization has on their lives. This allows us to maintain that cultural transformations are perfectly compatible with indigeneity. Moreover, changes in culture and identity should not be seen exclusively as a loss, as people remain indigenous and, for some, identity is something that endures even after death, in the world of enchantment. The indigenous people recognize that the dynamics of the city are different from that of the village. Everyday life, resources, and ways of obtaining them change. The economic issue becomes a problem, as the need for money to pay for all the services they access is exceedingly difficult for them. Daily, they are face confrontation and denialas to the legitimacy of their ethnic identity and are treated as intruders in the places where they live. Prejudice and discrimination make the city an adverse space for the expression of their identity. In order to survive, many prefer to silence or hide what they are due to fear repressing many ancestral practices because of violence. This does not mean, however, that they are no longer indigenous. What they tell us is that they are only waiting for a more favorable time to speak out. They say that the environment can change, but the “essence” of a people does not die, no matter where they are. This means that in the perception of some peoples to abandon their ethnic identity is unfathomable, it is not possible to cease being indigenous. In some places, manifestations of culture and identity come to be experienced in the home environment, which becomes the only safe place. In these cases, the family is responsible for maintaining the bonds that unite them. It is in their homes that traditional knowledge is transmitted, the production of handicrafts and the preparation of food is done according to the tradition of each people. In the backyards, some even manage to grow some medicinal plants. Thehome is also the welcoming space for relatives who live in Indigenous Territories, located in the rural area, when they need to come to the city in search of work, health care and education. Therefore, it is an important link, which makes the connection between the relatives who are in the city and those in the village, allowing the continuity of ethnic belonging. Elsewhere, they use specific strategies to continue supporting the identity and culture of their people. They believe that it is even possible to claim specific rights in the city and adopt organizational forms for this purpose. Through associations, collectives, and various movements, they exchange information, form partnerships, gain visibility and strengthen themselves as indigenous people in the city. We can mention, as an example, the actions of the Urban Collective Wyka Kwara, which welcomes indigenous peoples living in Belém, capital of Pará. In Roraima, the Organization of Indigenous People of the City (ODIC) was created, which encompasses all the peoples living in Boa Vista. The meetings held in the suburbs of the city are moments to sing, dance, perform rituals, exchange experiences, and communicate through indigenous languages. Still in this city, the Wapichana, with the support of the local university, started linguistic revitilazion. The language rescue process has favored the revitalization of spiritual and cultural practices. The cases cited show the solidarity and the organizational capacity of indigenous people in the city. The affirmation and defense of identity are multi-ethnic and shared, as they believe in the importance of being together and organized. Although they are diverse and there is respect for the specificity of each people, being indigenous is something that unites them before of non-indigenous people, who make them suffer with actions of prejudice and discrimination. To minimize the adversities faced in the city, they affirm that an opportune path would be the creation and encouragement of public policies in the city that recognize and promote indigenous culture.

**5. Some indigenous peoples are at even greater risk of human rights violations due to forms of cross-discrimination, including women and girls, people with disabilities, LGBTI people, and children. Explain the specific situations and views of those groups and the requirements necessary to ensure that their rights are recognized and protected.**

The Brazilian State's project since its inception has been to integrate the original peoples into the national culture. It was never to respect existing sociocultural differences. Although we have a Brazilian Constitution that brings in its text respect for differences, in practice, indigenous people live in another reality. The indigenous in an urban context suffer all the discrimination of social individuals regarding chauvinism, misogyny, urban violence, and physical and food vulnerability, but they suffer even more heinous violence, that of not being able to identify themselves as indigenous, which underestimates the ethno-identified demographic population. This aggressive policy of hindering ethnic identification and invisibility of the indigenous and makes the State in all spheres of power, municipal, state, and federal, not elaborate affirmative actions and public policies for this portion of the population. The treatment of indigenous peoples by the State is a glaring waste, as is the treatment of LGBTQIA+ people. When these two minorities come together in a more invisible individual, it gets[NBW1] . Unfortunately the topics about indigenous women, LGBTQIA+ indigenous, indigenous people with disabilities, indigenous foreign migrants, among others are discussed, we see difficulties and prejudice doubled. They suffer constant attacks and various rights violations. These prejudiced (ideas) and discriminatory (actions) practices involves attitudes that leads to discrimination and denial of opportunities. It is denying humanity, where recognition for others is a human necessity. Unfortunately, the State ends up acting as a potentiator of violence against these indigenous peoples by not implementing public policies to pay attention to these cases. In the current government, for example, indigenous peoples have suffered all kinds of attacks. Aggressions, evangelizations, murders, and much other violence. When family members and victims can report them to the local authorities, nothing is done. But most of the time, these attacks are not reported, due to lack of access to security policies and by the lack of security felt by those indigenous people in these spaces of the judiciary and police stations. In this context, we must act with resistance and confrontation strategies, assumed through the organization of collectives, social movements that guarantee policies covering all indigenous human rights, without fragmentation, imposing laws on the State that impact non-recognition. Inclusive policies of specific and differentiated care are needed for indigenous peoples in urban contexts, with moments to take care of our spirituality. The indigenous foreign migrants are triply discriminated against and raped, as is the case of the Warao people who are about 600 in the metropolitan area of Belém and are present in 17 other Brazilian states. They suffer because they are indigenous, because they are migrants and because they are Venezuelans. That makes them very vulnerable. Another indigenous leader says: “For us indigenous peoples it is essential to extirpate all forms of prejudice, at least when we say that we are original peoples, stripped of all forms of discrimination, and those who practice them do not take our roots from birth and our ancestry. We are in this world to live and now that everything has been taken from us, what we have left is the right to live in peace!”

**State-lidded initiatives and State responses**

**6. Please give examples of resilience, better practices and strategies employed by indigenous movements or organizations to improve the life conditions of urban indigenous peoples.**

The Brazilian State does not equally serve the native peoples, considering that the official indigenistic policy adopts a unique model of action and treats differently those who live in indigenous lands and who live in urban centers. Indigenous peoples are aware of the violations committed by the public authorities and stand against all actions that exclude those who live in the cities and make it to be believed that it is only indigenous who remain exclusively in the village. In Brazil, this problem is public knowledge and can be observed throughout society. The restrictions imposed by the State on indigenous peoples in an urban context are a violation of the rights guaranteed in Brazilian and international legislation. Over the years, indigenous peoples have adopted different strategies to guarantee rights and better living conditions, one of which is the strengthening of relations and permanent dialogue with the State and civil society. They are occupying every possible space in the governmental sphere. Education has been one of the priority spaces. Currently, we have indigenous people both as students and professors at universities in the various regions of the country. Access to knowledge of non-indigenous peoples has become a widely used tool for the indigenous cause. The appropriation of digital tools has been another important achievement, being perceived as fundamental for the dissemination and articulation of all actions of the indigenous movements. They tell us that the advancement of technologies and new ways of sharing information are important allies, which make it possible to report the indigenous existence in the city, denouncing the problems, and disseminate their demands. To improve living conditions in the city, they have invested in the creation of networks that articulate and are composed of a diversity of partners. Social projects and actions shared with organizations and social movements have become a very timely way out, as well as the articulation through indigenous organizations of local and national character and the continuous exchange with “relatives” living in indigenous territories. They consider indigenistic organizations, universities, and international entities to be very important due to the possibilities they present in terms of actions that favor the organization, training, and access to resources. The indigenous peoples in the city seek to understand the mechanisms used by the State and commit themselves to the occupation of spaces within this sphere, such as municipal councils, once they believe that these are opportune ways to present questions to the public authorities and to advance in the conquest of rights. The difficulties encountered in the urban context mobilize indigenous peoples to present their demands and proposals for specific public policies. The indigenous Luana Clineia Isidoro Leite points out that belonging to the municipal councils makes it possible to tell her story, this is how she becomes resilient and employs resistance strategies. The power to tell your own story, in her perception, is in itself an act of resistance and a search for wellness. As a result of many struggles, it is perceived that the reception and respect for the indigenous peoples who live in the cities have increased; but there are still many problems and gaps to be filled. In this sense, they prioritize actions that contribute to them being recognized as holders of fundamental rights of the human person and as original peoples. The claim is that through a collective organization they can advance in the conquest of compensatory affirmative policies and that the asymmetries caused by the imposition of the ones who live in the villages and the "non-villaged" indigenous categories disappear. They claim that it is only through organized mobilization that they will achieve recognition of the urban context, that they can put pressure on the competent authorities and ensure the overcoming of any discrimination that affects the indigenous being in the city. The articulations promoted by peoples with fixed or transient housing in large urban centers have been a strategy used to demand the rights established in the Brazilian constitution and international legislation. The denial of benefits by the mere fact of living in the city is a major obstacle. Faced with this situation, indigenous organizations such as the National Network of Articulation of Indigenous Peoples (RENIU), in the state of São Paulo, which has been working for better living conditions in the city, are being very important.

**7.  What are the States currently doing to respond to the needs of urban indigenous peoples in law and practice?  Examples may include protocols to ensure political representation, the participation of urban indigenous peoples in decision-making, social programs, urban planning, land use regulation, or support for privately owned businesses and service providers. Please explain how the impact of these measures has improved the situation.**

 The precarious situation in which indigenous peoples live in an urban context demonstrates that the Brazilian State needs a specific policy to attend to the demands of this population contingent, which is almost entirely excluded from indigenous rights. We warn that the Bolsonaro government has generated unprecedented tension, with numerous actions that put our existence at risk. ILO Convention 169 on Indigenous and Tribal Peoples, promulgated by Decree No. 5,051/2004; the Indian Statute (Law 6.001/73) and the Federal Constitution of 1988, in particular articles 231 and 232, have been violated, forcing indigenous people to denounce the federal government within Brazilian territory and in international bodies. The attacks of the current government affect all peoples and aggravate the condition of the indigenous peoples in the city. Sadly we are obliged to inform the UN that indigenous people living in the urban context are denied the right to demarcated territory, health care¹ and education² in a differentiated way. Our government continuously and purposely violates the laws of protection of indigenous peoples. The problems are quite serious, because there are numerous cases of setbacks and non-compliance with current laws, concessions for the construction of hydroelectric dams without consultation and agreement of the impacted indigenous peoples, and non-compliance with FUNAI (National Indigenous Foundation)'s obligations to defend indigenous peoples. In order not to meet territorial demands, the Brazilian State has been trying to impose the “Marco Temporal” rule, which recognizes as indigenous territories only those inhabited until before October 5, 1988. Recently, another aggression was adopted through Resolution No. 4 of January 22, 2021, which aims to say who is indigenous according to the interests of an anti-indigenous government. All peoples repudiate this resolution because it disrespects the Federal Constitution and ILO Convention 169. The criteria established cannot be achieved by many indigenous peoples, especially those living in cities. How to prove the origin and pre-Columbian ancestrally after more than 500 years of violence and territorial and cultural expropriation? The indigenous movement is aware that identity affirmation suffers the implications of the history and context in which the indigenous peoples are inserted. Illegal, this document has, among other evils, the claim to exclude the possibility of indigenous peoples in an urban context to declare themselves. In face of the aggressions mentioned, it is urgent to establish Protocols for Prior, Free and Enlightened Consultation for indigenous peoples in an urban context, in the way of what is required in the International Convention for Indigenous Peoples. In the context of the pandemic of the new Coronavirus, urgent measures are urgently needed to force the federal government to vaccinate indigenous people living in cities in the same way as villagers. Concerning indigenous rights, it is necessary to include everyone in the National Immunization Plan, regardless of where they are. On Indigenous immigration, as a positive experience, the Protocol of Prior Consultation of the Warao People in Belém, Pará, built with the support and recommendation of the MPF, deserves to be cited. However, this experience is unique so far. Unfortunately, indigenous refugees in Brazil live in cities in precarious situations and suffer from the violation of their rights. The shelters created are unhealthy and insufficient for the number of people, which has caused high rates of contamination and even deaths of these indigenous people.

¹ Law Arouca 9836 of September 23, 1999. And the National Policy for Indigenous Health Care was approved by the Ministry of Health in 2002.

² Federal Law No. 12,711/2012, and the Law of Guidelines and Bases of National Education.

**8. What measures or policies can be taken to remove the existing barriers faced by urban indigenous peoples? For example, what is being done (by states or indigenous organizations) to ensure that urban indigenous peoples have access to: adequate health care; Employment Opportunities; culturally appropriate language education and instruction; housing, drinking water, sanitation and other critical infrastructure? Please specify whether such measures exist, but are not being properly implemented.**

The central aspect understood as basic to the failure to carry out and build adequate public policies for indigenous people in an urban context is in the very situation of non-recognition of indigenous people as indigenous people. In this context, there is an institutional and cultural spread that forges an indigenous identity linked to the village environment. The external imposition of an identity and the non-recognition as indigenous causes, in addition to legal and public policy consequences, an overflow of complications that affect both mental health and the realization, construction and access to rights. However, this attack on the freedom of cultural identification and its recognition still carries a dangerous potential to generate greater social breakdown, interethnic rivalries and several legal and psychological insecurities. As we stated in our work, “Indigenous people are indigenous anywhere. However, the indigenous people who live in an urban context do not have any policy that ensures education and health in a specific and differentiated way ”. According to indigenous leaders in the cities, “the state must first recognize the existence of indigenous people in the city, respect and welcome them. If this is not the case, it is difficult to advance in public policies when it is only thought that there are indigenous people in the villages ”. In this context, the first right to be attacked and that needs to be carried out is the right to be. This situation also impacts measures for access to health care in times of the Covid-19 pandemic in Brazil, that is, even though it appears in legislation, in practice and in everyday life, a series of discrimination and rights violations occur. Brazil has legal frameworks present in the Constitution of the Federative Republic of Brazil, in Decree 5,051 of 2008 (which promulgated Convention 169 ILO) and in the Universal Declaration on Cultural Diversity, for example. However, if there is a structuring of policies, such as those present in the Bolsonaro government, to consider the concept of culture as something static and not dynamic, there is institutionalized subjugation of determination of these peoples to an exogenous model of being that disregards its breadth and diversity. Among the most important conventions that have been incorporated into the Brazilian legal system are: Convention Relating to the Protection of World Heritage, Cultural and Natural (decree nº 80.978 of 1977), Convention on Biological Diversity (decree nº 2.519 of 1998) and Information Technique nº 150/2018 / COGEN / CGPC / DPDS-FUNAI. That said, the testimonies collected for this work demonstrate that cultural, political and legal aspects still persist in the daily lives of indigenous people in an urban context, causing divisions to occur between the recognition of who would or would not be indigenous despite legal advances. The testimonies highlighted the need for action and improvement in legislation in the following areas: health, employment, education, sanitation, language instruction, housing. In the legal legal aspect, the notes in the responses are related to non-compliance with the laws, including for the Federal Constitution itself. In operational and institutional issues, we find observations on the need for improvement at FUNAI (National Foundation for Indians), SESAI (Special Secretariat for Indigenous Health) and SUS (Unified Health System). In Brazil, the methodology for creating the demographic census has changed, above all, for the construction of the 2010 IBGE Census in terms of insertion of self-declaration and ethnic aspects. However, there are gaps in the methodologies for building a more representative census for good construction of indicators for understanding and demographic analysis of indigenous people in an urban context. The few actions carried out in cities were due to initiatives and pressure from the indigenous people who live in them. We have as examples:The Basic Units of Indigenous Health in the District from Real Parque in the city of São Paulo and the Cabuçu Neighborhood in the city of Guarulhos; The adoption of indigenous languages ​​as official in the cities of São Gabriel da Cachoeira and Bertopólis. And even these actions, in addition to being few by the indigenous people themselves, reveal difficulties in following them with local governments. It is necessary to go further.

[1] In Brazil, indigenous people are counted in the census using the item color or race. The 2000 Census showed that 52.2% of the self-declared indigenous population lived in urban areas and 47.8% in rural areas. Apparently, the changes implemented in the census questionnaire favor the undernumbering of indigenous city dwellers.

[2] Indigenous Birth Registration.